



Volume 13.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., DECEMBER 10, 1904.

Issued Every Saturday at
One Dollar a Year.

Number 193

MAN'S WHENCE AND WHITHER

Comparative Philosophy on the Past, Present and Future.

CHARITY IN THE LIGHT OF SPIRITUALITY.

Discourse by Mrs. W. Ripley at Buffalo, October 16, 1904. Reported by Mrs. C. E. Clark.

Whither are we bound, is a question that has been uppermost in the minds of all men, whether materialist or otherwise. The materialist is considered by the so-called Christian to be a man outside of prayer or religion. The materialist is considered to be a man who has a heart of stone and a conscience as hard-end as granite. But I have met some who were strict atheists, from a Christian standpoint, yet whose heart was aglow with sympathy for their brother man, and whose mind was aspiring towards a higher source of life—call it God or whatever you please. They were in search of God, but not prepared to accept the teachings that God is Love, and yet capable of vengeance.

Now, the subject to-night is "Man's Whence and Whither." It seems to me that the old problem, or the answer of the problem, lies in a nut-shell. We have so long considered man's "Whither," without considering the "Whence." We cannot find out the destiny of man without a discovery from whence he came. If there is an eternal future, then there must have been an eternal past. There cannot be a beginning and no ending. If there was a beginning, there certainly will be an ending. But if there was no beginning, if it is as it is written,—"World without end, Amen," then man's "Whence" is a question of vital importance to us. It is of vital importance to know whether or not there is an immortal existence,—or whether or not man survives the change called death. Health, we might seek, illness, we might overcome, but sure as the falling of the leaves, sure as the flowers wither and fade, sure as the autumn frosts, the reaper, called death, comes. You cannot escape it. Men are apt to consider everybody immortal but themselves, and when they see another man fade away and die, they forget that that is the way of all. I have heard men say, "We do not want to speak of death. We want to speak of life here as long as we can." This is all right. If we find out the whence of man, we have the key to the whither, but if we cannot find the whence, then there must be no whither. It is written in the Bible that God made man after his own image and that he breathed into man the breath of life. What is the breath of life, breathed into humanity by the Divine Soul? What is it? The very breath that goes through my body, the very breath I give out, is a part of myself, and the breath comes from the Divine Soul of all life, which is a part of that Divine Soul. Consequently there is no creature on God's earth but that has a spark of God in his or her soul. The "Whence" of man, therefore, is discovered. God is the source of all that is. But the question arises now, if we are all a part of God, what makes these diversities of opinion, these varied sizes and forms

of human beings, these different desires for action and for expression. The reason for the diversities of ideas and sentiments is that, we are like the flowers that have grown wild. Instead of aspiring to God, we are like lost sheep. Instead of walking in the path of rectitude, in the path of duty, in the path of love, we have followed the dictates of men, or a set of men in authority over and above us. Let me say to you that no greater insult can be paid your maker, God, than the insult that has been paid for centuries, by so-called Christians. Your Atheists and Infidels, and even your Heathens,—yes, why should I say even your Heathens, seeing that they are ignorant, and we should pity them because of their ignorance. But Christians have insulted their maker far worse than any of these,—and how? By allowing other men to think for them, when God has given them the power to think for themselves. God has given you all a rational mind, an intelligent mind, and to those who possess such a mind, it is their duty to use it. We see, as it were, through a glass darkly, but if we were only out of the body, we would be able to see face to face. Why do we see thru this darkened glass, because we have so long been patted on the back like spoiled children, and told by those sitting in authority over us, to be good or we would get a good whipping. Jesus never taught this at all, if the record of the past be true. "Not every man that saith, Lord, Lord, but he that doeth the will of Him that sent me." And not only that, but in the parable of the talents, did he not say, "The one is given one talent, to the other, five, and to another, ten, and to those that have ten talents, it is their duty to multiply and become twenty, and those that have five talents, it is their duty to multiply and become ten, and to those that have one, use that one talent well and use it wisely. But we have so long been taught that if we repent even at the eleventh hour, we would be saved. To repent is to leave the path of sin and crime. It is not enough to repent, but one must reform and make reparation.

There is another thing. How are we to know the destiny of man? How are we to know that death does not end all, if we close our eyes to the evidences that are offered by and through the sight,—if we close our ears to the evidences offered to us by and through our hearing, if we close our sensibilities to that which is offered to us by and through our sensitive organisms,—and instead of believing or understanding that which we might understand to-day, if we go back two thousand years and accept the evidences of dead men? You must seek the evidences of to-day. We have grown to be strong men and strong women, we are more civilized than we were in those days, we are supposed to be

more Christianized, we are supposed to be more religious. Yet, we are shut out from the ministrations of the angels. We receive no answering voice to the cries, the tears and the prayers of the mothers and fathers who stand at the brink of the tomb, and cry, "Tell me where my loved one has gone!" Not only this, but we are taught by the blind leaders of the blind,—for the whole army of our clergymen, ranging together, everyone of them, from the pope down to the preacher,—any one of them knows no more, or pretends to know no more,—if they know any more,—they dare not make it known. They know no more than the very illiterate, than our most ignorant man on the face of God's earth knows concerning the immortality of the soul. Do you doubt that I am speaking the truth? Have any of you lost a loved one? Have you ever appealed to your clergymen and said, "Tell me where my loved one is?" Did you ever note his answer? Did he not point you back to the dead mens evidence of the past? Did he ever try to demonstrate the fact that your loved one survives the change called death? No, never. And for two thousand years we have been preaching the immortality of the soul,—the "Whence" and the "Whither" of man. Alas, who is there amongst the millions of religious minded men and women that have felt the touch of the so-called, vanished hand, or heard the sound of the voice that is still? A little over fifty years ago, it is recorded, "There were three little girls that received some little tiny rappings, which betrayed an intelligence, and by the rappings, gave us the knowledge that the intelligence behind those raps, or in those raps, as the case might be,—had once been a man that lived on the earth,—had been murdered,—and betrayed the fact that the remains would be found in a certain place, which was found to be a fact." But was this the first time that raps, or manifestations had been given for two thousand years? No, when Joan of Arc, when she, a woman, had the honor of being the only general that the world has ever known that went and led an army, without making a single mistake, what did she do? Well, she had visions. She had messengers come to her and told her what to do; those messengers were not in the body, but were out of the body, and by their instructions, she never made a mistake. But when she ceased to obey them, when she failed in her obedience, it was then that she committed the mistake of her life, which was the immediate cause of her death.

Was she the only one? No, take John Wesley, the founder of the Wesleyan Church, and you will find in his life, communicated this great fact, that in the rectory where his father was rector, Samuel Wesley, Sr., there were some wonderful manifestations which took place, and when John Wesley was at college, and his brother, Samuel Wesley, wrote him and told him of the strange happenings, how the church rebelled about those wonderful things which occurred,—and yet I have met Wesleyans who dared to tell me that they are followers of John Wesley, and deny that ever a spirit manifested itself for two thousand years. If you believe in Wesleyism, if you are a lover of John Wesley, if you believe he was a man that spoke the truth,—or careful of speaking the truth,—then you must know that spirits once upon a time,—or something very much like spirits, manifested at the rectory, at the home of the Wesley family.

But you say, "Whither am I bound?" Where is heaven?" Where

shall I exist after the change called death? Science has investigated, has gone up into the planets, soared amid the heavens in search of the future destiny of man, but she has not found it there. She has delved deep down into the bowels of the earth, and she has not found any place of spirit existence there,—notwithstanding the fact that it is only, comparatively speaking, quite recent since man discovered the fact that hell is not in the bowels of the earth. But there is no Spiritualistic hell there, so far as science can find out. Science has gone to the east, the west the north and the south, but has not found any existence of spirit there. Religion whilst not carrying on an investigation, has hoped and prayed and sighed and cried, without any answering cry coming back. And so far as demonstration is concerned, if Spiritualism is not true, we are like a ship without any rudder and we are all blind, being led by the blind, and the consequences will be, we shall all finally stumble into the gutter.

Now, the question is, where is heaven? Where shall we live? Where is the immortal existence after death of so-called man? And the answer is this. We have sought to find a spirit world by natural or material means, forgetting the teachings of the past which taught, "That which is earthy, is of the earth, earthy, and that which is spirit, is spirit, and the earthy cannot enter the spirit." You cannot find a spirit by and thru an earthly channel. "Spiritual things are spiritually discerned." You have got to go deep down into yourself. "The kingdom of heaven is within." And, in fact, God is there, and all that there is, is there. Of everything that exists in the physical world, there is found a portion of it in my body, and in your body. Science has demonstrated the fact that of everything that creepeth and everything that walketh and everything that doth swim, everything that there is in this world, there is found a part of it in physical man. And just the same, all the spirituality, all the spiritualistic potentialities, all the divinity, all the goodness, all the truth, and all that is, is found in man.

Now, what is charity? "A new commandment I give unto you, that ye love one another." What is love? Love is true charity, and charity is true love, and where love exists, charity will be found, "And Charity covereth a multitude of sins." Did you ever find a true lover who was willing to send his loved one down to the lowest depth of perdition? Did you ever find a mother, a true loving motherly woman who could not make an excuse for a wayward son? That is charity. Our charity has caused us to build almshouses, has caused us to build penitentiaries, has caused us to rear asylums, has caused us to provide for the criminal, and the weak minded, and neglect the strong. There is something in that statement. There are thousands of people in this city tonight that possess an intelligent mind, but it is somewhat blurred. What we need, is true charity that will cause us to see in the worn, ragged coat, a brother man, and in the ragged dress, a sister woman.

Let us love one another, and let us have an excuse for the bad, a smile for the sorrowful and a word for the sad. Let us have food for the hungry. "Let us feed the lambs." Hundreds of ministers, no doubt would have taken that for their text tonight, "Feed my lambs," and within a block, perhaps the lambs of the fold of God would be asking for bread, while rest.

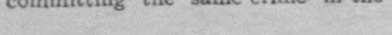
the barns are bountiful with grain, the banks running over with money, the earth yielding plentifully, and yet hundreds and thousands crying, "We beg, we starve." There must be something wrong. What is it that is wrong? It is this my friends. If we have so long been taught to believe that all the world was bad, and that we ourselves were good, because we donned a sanctimonious face once a week, along with our Sunday garments. That won't get you to heaven. Being a Spiritualist won't admit you. You cannot get there because you are a Presbyterian. You cannot get there just because you are a Baptist, but if you are acting up to your high sense of right, there is no God in the universe that will chastise you for doing that which you feel to be right. Is not that logic? If God gave you a mind that is capable of doing or thinking wrong, who is to blame? But if he gave you a mind whereby you are capable of thinking right, and you do not think right, who is to blame? If we think right we shall be right, and if we are right, we shall act right, and if we do act right we shall do right, and if we do right, the gates of heaven will not be closed, because we are not known by a name. The poor are admitted there. God's sufferers are admitted there. The ways of the rich may be narrow and straight, but praise God, the gates of heaven are wide, and they are wide enough to receive all who are willing to enter. But you cannot deceive God. You must be what you are. "Ye will be known as ye are known."

In conclusion let me say to you that the "Whence" of man is from the great soul center of the universe, whom we have learned to call God. Thou Great First Cause, least understood, to whom the name can be given. Thy love alone is divine. That is my God. That is what I believe. "I want to be an angel and with the angels stand," and I realize that the best way to become an angel, is to be right here and now.

If you cannot be an angel here, how do you expect to be one over there? Death is the great leveler. There is one thing that death cannot do, does not do, and you will find out it does not, when the time comes,—it does not change you out of angels of darkness into angels of light, in the twinkling of an eye. "That which you sow, you must reap." And, "As the tree falls, so it lies." As you pass away, so you are when you get over there. You won't be a saint, clothed in white, unless you have worn the white garments of purity, of love, of justice, of kindness and of truth. Unless you have had love in your heart and love in your actions, how can you expect to join the realms in that glorious day, and walk with the purified over there?

The mission of mediums is not to found a new religion, but to reveal truth fundamental to the betterment of mankind as individuals—each to cull and apply according to his spiritual needs. As such missionaries they are revered and trusted by those who seek them for comfort and aid; and it thus becomes our duty to take active part in eliminating from their ranks those who betray their cause and themselves by deception.

A dull brain can not be inspired to reveal higher truths. It must first inspire itself by personal effort to develop activity—sympathetic vibration with a higher order of beings. This makes the connection possible and spirit friends do the



All animal emotions darken the intuitive perceptions of man; for it makes him dreamy or absent minded, forgetful and often unwittingly indolent as the animal is that belongs to the savage kind—contempt or hatred being to man what ferocity is to the animal. But jealousy is its parent stem, and he who is jealous is still near the animal plane and an infant in spirituality.

happy assurances.
MARY I. SCOTT.

Be self-convinced of your precepts.

Literally burned to death! And in the cold light of reason! We condemn others for doing so in rage and having done so in the ignorance of religious fanaticism. But we are committing the same crime in the



LILY DALE NOTES.

The City of Light may now be called the City in White; for a snowy white mantle is covering the hills and valleys, and the tree-tops are donned with a delicate lacy investment of the purest white, which lends the whole a charm that inspires with as much joy as when seen in their other seasons' raiments. In place of the lumbering wagons the graceful sleigh glides over the roads, while the children make merry with their sleds. But though the thermometer is seeking zero very fast, THE SUNFLOWER is warming up in the hearts of its readers, as every renewal intimates by commendations, and in return for which it is giving its readers some choice new inspirations not found elsewhere. Whether the latter is due to the high altitude and pure atmosphere or other causes is of no consequence. We print them, and so the City of Light continues to spread truths throughout the land, even minus a camp and the summer sunshine. Herewith the news of the week:

Mr. Greenamyer has imported a handsome lovers' sleigh—just made for two.

Mr. Jean L. Reed stopped over a day at Lily Dale last Tuesday to pay his respects to the friends in general. He is located at Little Valley, manufacturing and selling high-grade cutlery. He was momentarily on the road in the interest of trade.

Mr. Ross has returned home in good health and spirits.

The new flooring for Library Hall has arrived. The same has been fashioned out of maple lumber, narrow-cut, and indestructible. The glide on it is supposed to transport the dancer temporarily into a sort of seventh heaven. Work on laying the flooring will be begun as soon as circumstances warrant it. Now, for a "lovely time."

Willard Follett of Corry, Pa., paid Lily Dale a visit last week.

F. Corden White was to have left Buffalo on the 1st of December for Lake Helen, Fla., stopping over at Pittsford, Pa., and other points on the way; but on account of illness of Mrs. White, was compelled to postpone his trip temporarily.

Mr. Robert Greenamyer and family left here last Tuesday to take up their residence at Buffalo. Chester Greenamyer preceded them some weeks ago, much to the regret of the citizens of Lily Dale, as he was a model of a young man, and generally liked for his gentlemanly conduct.

Roy Turner has gone to East Aurora, N. Y., for a temporary stay.

A subscription paper may be seen at the Postoffice inviting the kindly consideration of those favoring good roads and foot-paths during the winter season—notably by having the snow removed in a manner to make pedestrianism a little more pleasant for everybody. A good man has already assumed the task, but there are expenses attached to this as to every such undertaking, and the generosity of the community at large is earnestly solicited.

Ray Richardson has just returned from Wellsville after a seven weeks' absence. He received a welcome generally.

Besides the "beautiful" that is covering the Dale with its fleecy counterpane the lakes have assumed a remarkable passivity on their surface—not a ripple being noticeable in whichever direction the breezes may perchance to blow over them. Minks and waterrats walk upon their surface as though they were endowed with supernatural powers; and boys throw out mysterious hints about trying the same experiment shortly. There is but one conclusion to reach in this strange affair: The lakes are frozen over.

The thermometer Saturday morning marked 15, the lowest so far.

Just as we go to press Mr. Bach has returned from Buffalo, having left the hospital at 5 this morning, where Mrs. Bach had her operation. He reports that she is doing as well or better than the average patient for the same operation and that her physicians look for a complete and speedy recovery.

HYDESVILLE.

The Test of March 31st, 1848 Acknowledged at last.

Sunday before last while Wm H. Hyde was visiting the old home of the Fox Sisters, he discovered some human bones in the cellar—the former consisting of vertebrae, rib, arm and leg bones, a shoulder blade and collar bone. It seems that the north cellar wall of the old house fell in recently and as a result the bones were exposed. A little boy in the neighborhood reported to Mr. Hyde the other day that his grandfather had seen some bones at the house. Mr. Hyde went to the scene after dinner Sunday and in an interview with a correspondent said that water had washed out the foundation of the wall on the North side of the house. The wall fell in under the door sill, under which there was found a two foot space where the bones were discovered.

While this does not add any proof to the truth of Spiritualism, it authenticates the experiences of the Fox sisters as related in the Missing Link of Spiritualism, which needs no repetition here. But it does inspire new interest in our cause, on account of the "test" given on the night of the 31st of March 1848, and only acknowledged. Nov. 20, 1904.

Lida Briggs Browne of Utica, N. Y., writes; that as far of the newspaper reports concerning this new discovery goes, are in the main, correct—so her father says, as he remembers when it all happened years ago. Furthermore that her father is now 81 and has been a Spiritualist for 50 years.

In the close of her letter Mrs. Brown says:

Mrs. Horten, another pioneer has been in, and we have talked it over, and she says it is all correct. She is over 70 and has made many visits to the Eddy family years ago, also to Moravia and has over 30 spirit photographs taken by John Nolan over 25 years ago.

If you want more particulars about the present affair of caving in of walls etc. doubtless Mr. Hyde of Newark N. Y. would gladly furnish them.

[We did the latter, but up to the time of going to press had received no answer.—Ed.]

Gems of Thought.

BY D. FEAST.

Selfishness is the supreme evil of the day. It permeates every avenue of energy, paralyzes every fountain head of truth and shows its deformity in every sordid action of human beings.

Eliminate selfishness and the world shall have made a move towards the millennium of peace and harmony.

Love is the mightiest lever in the world. It can transform a human being into an angel and make him an arch angel.

Heaven is personified in the innocence of children. They are the exponents of the heavenly condition. Without children heaven would be a dreary waste. The merry shouts of the children are the music of the upper spheres and an echo of the bright beyond.

Silently love comes, and silently stays; nothing can change it. Poverty only intensifies it and thus it grows on what it feeds. It can't be choked. It is heaven born and eternal. Part of ourselves and our life in the mortal, and will find its complete happiness in the land of Spirits. Like attracts like both here and hereafter.

Hokey—Say Poke, are these New Thought fellers mediums?

Pokey—Sure Mike.

H—Have they spirit controls?

P—Sure Mike.

H—What kind?

P—Why they are controlled by the spirits of Egotism and Conceit. Didn't you know that they were the great Know-it-alls.

"I'm sure I saw a cat over in that corner," said Tommy, sitting up in bed.

"No, dear; go to sleep, said his mother; "it was just imagination."

"Has imagination got shiny eyes?"—Philadelphia Ledger.

Matter per se stands in the same relation to spirit that opaque substances do to the atmosphere. The spirit of man is therefore as substantial in its own sphere as the rock is to the material atmosphere.

Does Not Like Dark Seances.

As an endorsement on Geo. B. Ferris' article, "Light and Dark Seances" in Progressive Thinker of Nov. 19th, in which he says: "Among the many misconceptions extant at the present time, I desire to call attention to one that I believe to be the cause of more harm and to be more extensive in its influence than any other that might be mentioned. I refer to the pernicious and to my mind utterly useless practice of holding seances in total darkness."

Bravo! Brother Ferris—your blows have been well landed, but I hope no one has been seriously hurt by them, and if any one has been wounded, let them apply the balm of love and be healed. Why should we use utter darkness to produce spirit manifestations? Let some one answer that question. I became an investigator of the grand and most beautiful truths of Spiritualism and its phenomena in April 1893 thru the instrumentality of a true and noble worker in the vineyard of truth.

A Mrs. Eulalia Gleason Johnson, best known to the veteran workers as Miss. Gleason, whom I met in Douglasville Ga, broken down in health, and finally deserted by her husband, I thru love and sympathy for humanity took the dear soul in charge and gave her care and attention for seven years until her transition. She it was that started me on life's progressive road; up to that time I looked upon Spiritualism as something superstitious, or rather ridiculous, and was it a wonder? Having been born and grown up under the pernicious teachings of Catholicism! but thanks to the dear good woman and the dear guides for bringing to me the beautiful Light of Truth, to lead me out of darkness.

Now then I will return to Brother Ferris' criticism on the dark seances.

Why should we, I will ask again make use of the dark seances, when we are seeking for light? I have had beautiful results in both physical and mental phases, by the most brilliant glare of a lamp and also in daylight at any time of the day. I have never used darkness myself, but I did sit in dark seance once in Chicago under the direction of a Prof Mc—but my results in the daylight or by lamp light were by far the best. I am sure that our friends and loved ones on the other side are surrounded by a far brighter light than the brightest that we could find in this material abode. I am certain that our guide, loved ones and friends do not object in the least to light of any kind, but they do object to darkness, at least my guides prefer a lighted seance, and no doubt most of the dear ones do, if not all. What phenomena is produced in the presence of light leaves no room for doubt, let it be materialization, physical manifestation or whatsoever. Light dispels all suspicion on the medium, and would leave no room for the frauds to speculate upon the now investigators. So give us light, more light, to lead us out of darkness altogether and thus the frauds and fakes will have to seek other fields in which they can practice their pernicious occupation.

R. T. HENDRICKS.

Burlington N. C.

[This is all well enough if we could get them in the light, but as this is the spirit's ism and not ours we must take what we can get until further notice.—Ed.]

A City that has been Found.

On the northern and eastern shores of the great Pacific Ocean, its high cliffs gently washed by the placid waters of the straits of Juan de Fuca; situated on the bold promontory that juts out from Vancouver island into the straits like the index finger of a hand, stands a beautiful city that until the past year or two was almost as unknown to the rest of the world as America was before the visit of Columbus. Even the citizens themselves had not discovered it. They knew indeed that it was all they wished for as a city in which to make a home. They were never tired of sitting out on the cliffs, or on some sheltered beach and watching the ever-changing light on the magnificent Olympic range of mountains, whose hoary heads rear themselves against the sky as they keep their eternal vigil over the Mediterranean-like waters of the straits. They knew that they had all the outdoor field sports for

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By Hon. A. B. RICHMOND

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RICH OR WISE.

Two boys once did wrangle as boys often do—
Whose father was greatest in wealth of the two;
And being unable themselves to decide,
A hermit, for wisdom well known far and wide,
They sought whom they found in his humble abode
And presented their case without lawyer or code,
The hermit first pondered, then with gravity said:
Look not to the purse, but e'er to the head;
For it's voiced thru the ages by tongue and by pen,
That the wisest are ever the wealthiest of men.

—ARTHUR F. MILTON.

PERSEVERANCE.

Balance evil,
Cheat the devil.
Put a weight of righteous sand,
On the lever
Thus to sever
Ignorance—from loves command.

Perseverance—
Beats resistance
From the wills of selfish art,
Wisdom strengthens
Courage lengthens
Out the chains, from knots apart.

Overlooking
Evil working,
Making up of hope a wing
Soon another.
Like a brother
Comes, to higher forces bring.

MARY J. SCOTT.

LIFE'S SUNSHINE AND SHADOW

"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure, for even their mind and conscience is defiled."—Titus, I:15.

The last sentence in this quotation is synonymous with that common phrase, "Evil is he who evil thinks," or, "He sees thru a glass darkly."

We know that a sick man looks upon beautiful sunny skies as a mockery. To him it is, for it is

out of harmony with his material self. A bilious temperament would not inconvenience him as much, for the contrast would not appear so great between himself and the weather. He therefore would not be so tempted to misjudge it. Fine weather is no mockery, as every well man will declare. The sick man is simply looking, "thru a glass darkly."

Now, the morally sick or impure judges his fellow mortals in like manner. Moral health is a mockery to him, as he does not conceive of its blessings—its interior satisfaction and the delight a simple handtouch or a social chat affords. And the mockery suggests simulation. Deference, amiability or love, therefore, has the appearance of deceit in the eyes of the impure, and he decries it as false, even believing himself a superior being in this conclusion, knowing of evil only, he cannot conceive of the pure or spiritual, and naturally concludes that all men are alike. His condemnation is thus more apt to fall upon the pure than the impure, for the former seem unnatural to him, and, in his estimation, more deserving of punishment. He simply judges things by his own standard of perfection and cannot help it.

A man peering thru a colored glass sees objects in conformity with the nature of the glass. So a man views things mentally in conformity with his mind. If that is defiled he cannot appreciate love, meekness or amiability. It has no existence for him; and what a man does not and cannot know, as the rule, he cannot believe. He is a born skeptic to certain truths or facts. This applies to the unspiritual-minded as well as the defiled; and it is a question whether their antitheses shall condemn or pity. As a rule they pity, for they see their brother's deficiency, and in great measure see the good in him which they themselves know not of: for like reflects like in the spiritual as well as the unspiritual, or as the Scriptures say, "Unto the pure all things are pure."

Prejudice curbed by circumstances is often but the same resting for an outburst that precedes all former efforts.

BE THANKFUL.

Once more the day was proclaimed by our president that we as a united people were to congregate and lift our souls in thanksgiving.

To many nature has been very propitious, while to others the ladder is scantily filled, to some lasting friendships have formed, new links added to the home circle, while to others the vacant chair bespeaks the message of love.

These and many other changes have come to us all during the twelve months which we have just passed notwithstanding the frequent heartaches, the pleadings of the soul for recognition, the unutterable longings for that which is not. Oh! that we might celebrate the day by uplifting our souls in psalms of joy for all the rich fruitage we have inherited from thy holy kingdom that we might be able to understand the significance of the soul without its outward appurtenances, each recognizing his portion of deity, and striving to both illuminate and to radiate the light within him. Be content with yourself, give thanks unto the infinite for your own personality. Do not rebel because you have not the soul of a Homer or a Shakespeare within you. Let us strive to emulate them, they were inspired minds, lighted by the fire of deity may they live on, and their great works in the minds of men forevermore.

Character cannot conceal itself, it shows in the clearness of the eye, altho the body may be clothed in menial garb, the light from the soul cannot be extinguished. Let us be acquiescent in whatever station we may have been placed; the all wise and beneficent father has given us there environments and conditions to work out for a purpose in his great plan.

A contented man is always happy; what greater future can one acquire than a contented mind, far better

than riches which are evanescent as the morning dew. A contented mind does not signify a slothful mind, for from such a sequence it only indorses vigorous healthy working mechanisms, for only such could be content in a godly sense. Progression bring the lay of the soul as well as of nature.

Let us not miscreate our own evils bringing into our daily lives all our past incongruities but rather rejuvenate ourselves by drawing that elixir of life which shall ever invigorate and keep us children of the one great center of light which we call God, from which source we draw strength both morally and physically. Once more uplift our hearts in thanksgiving to the great divine, infinite, and may our lives during the next twelve months be exemplary that each and everyone may be an open page in the book of life, showing strength and growth and that vital energy which brings us en rapport with the invisible.

ROSE B. HELM.

Ouronto, N. Y.

An Aerial Voyage.

A contributor of the Two Worlds of Manchester, England, writes:

An experience I had while my nephew was residing in the south of England and I at home in Manchester, may be of interest to your readers. We were at the time very anxious about his health. I retired for the night as usual, and about 3 o'clock in the morning found myself at his bedside endeavoring to speak to him. Then I began to rise and float gently yet swiftly through the air. It was a very strange experience looking down upon the roofs and chimney tops, and I vividly remember floating over Manchester. The most startling part of this journey was that during which I passed through the closed window, and saw my material body sleeping. I then became fully conscious, and called for my sister, who had been awakened by spirit people to watch me, as I was afterwards told. To me it was more than a coincidence that my nephew dreamed I had been to see him the same night and at the same time, he having been impressed to look at his watch following his dream.

The Evidence Against Spontaneous Generation.

The doctrine of evolution requires that, at some time in the past, living matter should have sprung from dead matter. Yet all attempts to create life in the laboratory have failed. A correspondent of Nature suggests that this failure of laboratory experiments in spontaneous generation may not be conclusive, and he gives the following reasons for his position:

"In the experiments the first step has always been, and, so far as one can see, must always be to destroy all existing life, all existing germs of life. Suppose the agent to be heat. How does the experimenter that the very means he employs to destroy in living matter the property of life are not equally efficacious in destroying the peculiar property or properties of matter that is just on the point of transmutation? For all that we certainly know to the contrary, dead matter may be changing into living every day in every pool, especially every warm pool, on the face of the earth. If so the difference between the last state of the non-living and the first state of the living must, by the evolutionist's hypothesis, be extremely small; and it is probable—to my mind most probable—that both would be similarly affected by an unusual degree of heat or whatever other agent is calculated to destroy life; the precaution eliminating life and its potentiality at one stroke. But the value of the negative evidence is precisely in inverse proportion to this probability. If the probability is thought great, the negative evidence will necessarily be thought small. I submit that the probability is very great indeed, and consequently that we are pretty much in the same position as to the possible evolution of life from non-living matter as we should have been if no experiments had been made. Certainly, so far as the logic of the matter is concerned, there is no need yet to consider the hypothesis of life having been imported here from another planet."

[Even if it did—how did it get there?]

Practical Methods of Self Development.

REVIEWED BY LIDA BRIGGS BROWNE.

A new book has just been issued by Elizabeth Towne, Editor of "Nautilus" Holyoke, Mass. It is the first one to appear in cloth covers and is entitled Practical Methods of Self Development, Spiritual—Mental—Physical. It contains 159 pages of practical thought written in her breezy helpful style and contains as frontispiece a fine portrait of herself. The price is \$1.00.

Some of the chapters are entitled To Grow Spiritual Consciousness—To Free Your Soul—To Command Yourself—Thought, Breath and Exercise, etc. Nearly every phase of life is touched upon with hints that if put into use would change the life of people from sorrow, trouble, and care, to happiness, joy, and peace.

She does not believe in our magnifying our troubles until they shut out the universe just as a dime held close to the eye will obscure the sun. Her motto is that each event as it comes to us is best in its place and for us to get the needed lesson out of it instead of holding rebellious thoughts. We should enumerate the good things that come to us and see good in every event, person and thing.

She holds the idea that there are brains distributed all over our body, more brain in bulk than can be found in the head, that each function of the body, and even each cell has its own brain and can make its own decision that around our bodies aural brains and over all in the universal mind in which we live and more and by which we exist, and which is intelligent and loving enough to lead us all right, each for his own best good and for the good of all others.

"Peace, be Still".

When we witness the wild scramble for wealth which is taking place on all sides, when we see the wrecked bodies and unbalanced minds and hear the suicide's dying groan, we wish for the power to quiet the troubled waters of life, we listen in longing for those tones which would sound like far-off music: the voice of him who said: "Peace, be Still."

LEWIS R. HILLIER.

Longing For You.

The apples don't taste sweet no more;
I'm longing, dear for you.
Nowdays I don't eat no more
Like I used to do;
And when I go a-walkin'
My feet go awful slow;
There ain't a single place around
Where I care much to go.
An' dad says, "Now, Melindy,
How comes it you're so blue?"
I don't let on to no one, but
I'm longin', dear, for you."
—Ellen Vail Barton in Sunset Magazine for November.

It is better to suffer through honesty than luxuriate through deception. Eternity is before us, which gives happiness for pain and pain for stolen pleasures.

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PSYCHICAL.

MAN, KNOW THYSELF.

The Beacon Light Within Steering the Way.—How Found.

WHAT IS MEDIUMSHIP?

Some of the Truth Behind the Phenomena.

(BY THE AUTHOR OF ESOTERICAL AND AURAS.)

When a man has found his soul, he has made the greatest discovery of his life.

All the spirit inspiration that may be poured into him does not afford him as much absolute understanding, whether of things material or spiritual, as does an hour's communion with his own soul.

But to come within its recognition he must break through the mysteries of his existence—he must first know himself as though seen in a mirror—know his weaknesses, and then overcome them to reach the objective point.

It is a veritable climbing over obstacles and difficulties that spirits relate as their experiences in search of happiness—the summerland or the land of light.

In the mortal these obstacles are the sufferings and trials met with—each of which brings the struggler nearer the goal, though unconscious of the aim Nature is pressing him to.

But through self-study in connection with these trials he cognizes their reasons and justification, and effort is added to help himself up these "Spiritual Alps"—the light then sought being that of the soul, and constitutes what appears to spirits to be climbing hills or steep to reach the true light—the aim of their existence.

The version given is as figurative as that of mortals when referring to climbing over such obstacles as trials or sufferings.

It is truth in substance, however, for, as viewed from the absolute, it is a diving into self, where the obstacles lay with the soul-light peering over imaginary hills. It is that divine light which we are all steering for—the beacon which God or First has placed on our summit to follow up till reached. The sooner found the sooner our troubles are ended. But we may reach it approximately and begin to study its location, seeing beyond or through it sufficiently to obtain glimpses of real life—that from which we originated as a spark and to which we return as individualized God-entities.

THE SOUL BEACON LIGHT.

But until that beacon-light comes within sight the spirit is a mere wanderer—a dreamer without aim, apparently hunting for something to still a craving, a want, or a desire, or what mortals crave as contentment or happiness, and try to find in sensual or selfish indulgences—a reverse method of obtaining it. Like mortals finally becoming dreamy by these practices, so are spirits who have no inward motion. Having lived for effects principally, their life forces vibrate outwardly—towards effects and not towards causes, where this contentment or happiness is in its native element. We cannot create happiness that the soul needs or wants. We must take the soul to it, or, absolutely speaking, by removing the material vibration contained in its surrounding spirit that it may be able to lift this into what seems higher conditions but means deeper into causation where light, happiness, power and creative force reign. That is the only realm of bliss extant, but where a higher sense of all the physical pleasures are substituted for those outgrown in the mortal or aided in this outgrowing by restraint or sacrifice. And yet, the term substitute is but relative. It should be understood as in that of finding contentment. Coming in touch with the causal realms by a development in harmony with it, our consciousness simply attunes with it and the soul vibrates as its surroundings dictate. Such is the Heaven the heart is seeking, happiness being the effect sensed in the gratification of its purer atmosphere as we may sense inspiration or joy in the exhilarating sunshine of a pure mountain air.

Our incoherent dreams somewhat represent the wandering spirit, while our lower sensations exemplify their still active materiality and compatible earthbound condition. We may also learn something of our own sta-

tus from dreams, even though arising from over-eating. Spirits that pass over from the effects of a ruling sensual passion experience a sort of nightmare existence until they have lightened or freed their aura from that which causes it to have greater attachment for matter than for spirit. And only self can do it, the lesson being learned through a knowledge of our own make-up.

SPIRITUAL ENLIGHTENMENT.

Now, to comprehend what law is, man must study it—come in contact with it. By self-study (which implies soul-culture) he contacts with spiritual law or causation.

Thus who gauges human nature by phrenology, physiology, or even by general experience will have but an exterior estimate of it. The aforementioned sciences tell what was impressed on the body during gestation, and which characteristics obtain to an extent and often through life. But education, environment, habits and intuition may change these pre-natal conditions so radically that both sciences will prove inadequate.

The body does not govern the soul or spirit. But where these pre-natal conditions obtain, it is still the spirit that rules. It has simply not changed since its incarnation or pre-natal evolution. If the signs are good there is no reason to worry. If bad and they still obtain through mortal existence the individual gives himself no praise by its acknowledgment. He has simply not progressed spiritually.

Spiritual progress is the real aim of mortal life. Not by a religious life of prayer and devotion to some external deity, but by one that permits the soul to grow out of its materiality. Through an honest avocation, with temperance in all things, sensually and emotionally, the soul finds its own way to the surface. But where there is passion interfering, self-study becomes a need in order to begin a combat in the light—i. e. consciously.

MEDIUMSHIP.

Soul growth or expansion thus depends on our own will or permission. Mediumship is largely the effect of our own will or this permission in aid. Whether due to pre-natal conditions or a gift of Nature which is engraved on the soul as an intuition, remains to be told. But certain it is that all natural mediums have childhood recollections of fancies, which, when related, either made their elders solicitous for their health or were put down as imaginations—much good mediumship being thereby arrested, and some for life.

In these cases it is the soul coming forth unaided. How it attained this superior activity over that of its parentage, unless Nature is partial, is also to be unravelled in connection with the foregoing.

But superior soul energy constitutes mediumship, and its special features depend upon structure of the body and spirit in which this soul is incarnated or housed. A perfect physical organism so far as the brain or nervous system and arterial or heart condition is concerned, is very essential, to prevent incongruities, morbidity or what may be termed constipated mediumship (eccentricity by the cornering of a force in the network of an imperfect arterial or nervous system), and insanity. A perfect spirit (the soul's anchor and sensorium or future tenement) means one freed from controlling hereditary passions. While such may not obstruct mediumship, it interferes with results and ultimately destroys it if the passion be indulged, because such indulgences affect the body, by breaking up the material or terminal station of the outfit. Spiritual phenomena are perfect creations, from a thought-expression to materialization, and like all life-creations, need spirit, electricity and matter in their best possible states for acceptable results. The medium's soul represents that entity termed Spirit (Universal soul or mind), his spirit or spirit-body, universal electricity (modified into magnetism), and his physical body, the entity of matter.

Now, if the material is out of order through loss of vitality from immoderate indulgences we obtain imperfect or distorted phenomena, which, however, and fortunately, have a limit, in that mediumship is self-destructive when it becomes vitiated, whether physically or spiritually. The latter when excessive vanity or egotism dominates it; or when exercised for venial purposes. Mediumship being a soul-qualifi-

cation or superinduced by soul-energy cannot keep up too long against an unspiritual counteraction, for it finally engenders a revolution in the spirit body and causes constipation of forces in the electrical or magnetic storehouse of the trinity. The results of this break-up are often worse than in the foregoing, because nearer to the fountain source. But the soul itself cannot become tainted. What appears so is only the external or outer man ruling—the spirit-body which contains the operative forces of which the soul is the motive-power or life-spark.

OUR CHOICE.

Thus it stands clear what our mission is. As mortals we are the whole apparatus, and it is a question whether we desire to become higher beings than we are at present, even though we shuffle off this mortal coil. Death makes no difference in our feelings, desires, appetites, or passions, only that we are minus the medium thru which to gratify them. For the life of them are not in the body but in the spirit. To curb them, is therefore necessary to fit ourselves for the next step in life's evolution.

Whether our present existence is an ascent from a lower condition is inconsequential. That we are here to prepare for a higher is of vast importance. That all mankind senses this intuitively is indisputable. All have of the same stuff that souls are made from, and this individualized intelligence guides for the ascent to the next plane of existence. Those who listen to its promptings go all right enough, but those who can succeed in finding it for direct communion may also know where they are going; for the soul is the beacon light within, steering us back to the source from whence we came, but, in accordance with the cause upon us; namely: To become positive to the influences of matter by a personal combat with it, which places the spirit outside of it, and makes him "One with God" and FREE.

Sympathy and Personal Magnetism.

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us
He made and loveth all.

Coleridge, The Ancient Mariner.

The individual who aspires to the fullest expression of personal magnetism, must have that in his heart which vibrates in love and sympathy with the lesser beings in God's great kingdom.

He who is cold to the confiding glance of a child; he who sees no beauty in the flowers of the field, and experiences no delight at the joyous trill of the feathered songsters; he who marvels not at the glory of the wondrous sunset; is indeed shallow minded unless perchance his attention has been absorbed by scientific research.

If you wish to develop personal magnetism, that fascination of presence which always commands respect, be true to yourself and try to become attuned to the grand harmonies of nature.

The laws and manifestations of personal magnetism are as eternal as the laws by which this earthly orb is held in space—a single note in the symphony of the whirling universe.

LEWIS R. HILLIER.

The lack of opportunity to steal may pass for honesty before the world, but it is not so gauged in spirit. Genuine honesty is to resist temptation from pure motives of self-respect or inherent principle.

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Our Camp in the Sunny-South at Lake Helen, Florida.

The Earth now chilled by the frosts of winter, has wrapped herself in a "Persian Mantle." The landscapes are all a scene of gorgeous beauty. All the actinic rays of autumn sunsets have been caught and held in the tissues of the falling leaves.

Nature certainly presents harmony in all her varied expressions of beauty. It makes you feel akin to every living thing you see and hear. You are conscious with every breath of all the beauty and peace that surrounds you. What pleasure can equal the hallucination? Linger on if you will for these golden days are numbered; all too soon December is here, and there comes from off the cold Atlantic a storm with east wind blowing day and night. As if by magic the trees are stripped bare; they stand swaying in the devastating blast, their stark forms dimly outlined before a dark and sombre sky. Oh! "The Melancholy Days have come." The landscapes now all look bleak and forbidding; the damp chill searches out the very marrow of your bones, and if you are at all sensitive the gloomy and cheerless surroundings give a sombre cast to all your thoughts.

Nature now stands bare and comfortless, stripped of her Persian tints of beauty, waiting disconsolate till the white robe of winter shall fall softly down to cover her forlorn and shivering nakedness.

It is time now to seek comfort and cheer under different auspices. Where shall we go? Take another lesson from nature and follow the example of the migrating birds. Go, where the chilly winds of winter never blow; go where gray skies and sombre clouds never appear; go where nature always represents the perpetuity of all life. Go where flowers always bloom; go where the leaves never lose their living green, and the flowers never wither; go where nature is always robed like an empress. Go where the land is like an artists dream; go where eyes that have never had enough, find a full feast, and go away satisfied at last. And to sum it all up and

clothe it in a "nut-shell," go to Lake Helen, Florida, Camp—where you will not only find nature and climate as aforesaid—described, but you will also find the best people on earth,—and my word and reputation for it—if you go you will never regret it.

We are going to have the best campmeeting at the Southern Cassadag this winter that we have ever had. Our talent is all of the best. Our mediums for the phenomena will be of the best. All our social entertainments, which constitutes so much of the pleasure of this camp, and make it par excellence above all other camps of its kind, will be first-class in every particular.

Our Sunday meetings will begin in December; also the euchre parties, concerts, dances and mediums, seances and theatricals. So we will have abundant pleasures from that time on.

The regular session will begin the first Sunday in February and continue on through March. Prof. W. F. Peck, whom all know and recognize as one of the ablest and most brilliant exponents of our beautiful philosophy, will be with us through the session, not only to lecture; but he also has charge of the theatricals. He informed me, during my recent visit to St. Louis, that he is coming this time with an entire new set of plays, and will not only be assisted by local talent, but will bring imported talent with him. W. J. Colville—(The Greatest Phenomenon of his age) will also be with us to lecture and give class lessons. His special class will be held every day at 10:30 between the second and fourth Sundays in March. A list of his subjects will be published later on.

The inimitable Carrie E. S. Twing, whose name is a household word and whom none know except to love and honor, will also be with us; not only to lecture, but will also have charge of the Ladies Aid, and direct in all the camp work. F. Corden White, who is second to none as a message medium, will be with us from December 15th till the close of the session and is engaged to give twenty-three appearances before public audiences. Miss Grace Hampton is to be the soloist, with Mrs. Duncan as organist.

The new pavilion is now enclosed and under roof, and the carpenters are fast putting on the finishing touches. Several new cottages are also being built.

Miss White and Miss Garborst now have the dining-room open, and the Hotel Apartment House and cottages are fast filling up. About 75 people now in camp for the winter, and new arrivals every day.

It is my intention to be there by the first of December, when I hope to meet all my old friends and many new ones. Let us all come friends, bringing nothing but kind thoughts; then we know that we shall have the blessing and comfort of our spirit friends.

G. N. HILLIGOSS, Pres.

"Even This Shall Pass Away."

There appeared in the public prints many years ago a beautiful poem, the title of which, "Even This Shall Pass Away," coupled with the complete adaptability of the sentiment expressed to human life, rendered it immediately popular and doubtless into thousands of scrap books it went. Its author to this day remains unknown and yet why he or she, as the cause may have been, should have hesitated to father such a consoling production is among the mysteries. All thru the day, the week, the month, the year, we find ourselves beset with trouble, sorrow and care, and if at such times we could only reflect, "Even This Shall Pass Away," how wonderfully lighter would our burden become. Then too, in moments of revelry and gaiety, when all the world seems a vast flower garden and we have never a thot for the more serious side of our lives, what a reminder then would be the reflection "Even This Shall Pass Away."

Then when in our home circle and our good loved ones are gathered about us and there comes that quiet peaceful hour when the fact of God's goodness in giving us such environments is forced upon us what an incentive to greater kindness and gentleness there is the same reflection "Even This Shall Pass Away." Then all thru life, in every period, under all circumstances, the sentiment "Even This Shall Pass away," should enable us to so conduct ourselves and our affairs that when the time does come for us, as it did for the Per-

sian king, "to pass away," the same solace that was his in the last dark hour will be ours.

Once in Persia reigned a king
Who upon his signet ring
Graven a maxim true and wise,
Which if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance.
Solemn words, and these are they:
"Even this shall pass away."
Trains of camels thru the sand
Brought him gems from Samarcand;
Fleets of galleys thru the seas
Brought him pearls to match with these.

But he counted not his gain
Treasures of the mine or main;
"What is wealth?" the king would say:
"Even this will pass away."
In the revels of his court,
At the zenith of the sport
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried, "Oh, loving friend of mine!
Pleasures come, but not to stay:
"Even this shall pass away."
Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers, with a loud lament,
Bore him bleeding to his tent.
Groaning from his tortured side,
"Pain is hard to bear," he cried,
"But with patience day by day,
"Even this shall pass away."
Towering in the public square,
Twenty cubits in the air,
Rose his statue carved in stone.
Then the king disguised, unknown,
Stood before his sculptured name,
Musing meekly. "What is fame?
Fame is but a slow decay—
"Even this shall pass away."
Struck with palsy, sere and old,
Waiting at the Gates of Gold,
Said he with his dying breath,
"Life is done but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring,
Showing by a heavenly ray:
"Even this shall pass away."

Columbus, O, Press Post.

OBITUARY.

Passed to higher life, Isaac W. Skelton in Venango Township, Pa. Nov. 23rd 1904, was born in the same township Jan. 1st 1831 he was married to Jane C. Harned June 28, 1859. She passed into the life beyond, April 4th, 1895. Mrs. Skelton was a Spiritualist and medium. After her passing away, brother Skelton began to investigate and became convinced of the communion between the two worlds. They have three sons and seventeen grandchildren and one sister and hosts of friends to mourn his physical loss. Services were conducted by the writer on Nov. 25th at the Skelton church near Cambridge Springs, Pa.

F. CORDEN WHITE.

Buffalo Notes

N. H. EDDY, Correspondent.

Thursday evening, Nov. 24, Harmony Circle society held a pedro party at the home of the President, Chas. Hulbert, 54 Morgan St., a good number being present to participate in the games and social features of the evening. Ample refreshments were furnished and justice was accorded same. Afterwards the spirit friends and guides came in and did their part to make the occasion an enjoyable one. The result of the evening was a very pleasant one to all. Other occasions are expected to follow.

Mrs. W. Ripley and her guides will serve the Spiritualist society in Titusville, Pa., the two first weeks in December.

Sunday evening, Nov. 27, a large audience greeted Mrs. W. Ripley at First Spiritual church to listen to the grand teachings of her guides and inspirers. A most excellent discourse was delivered and listened to with marked attention and interest. A fine vocal solo was rendered at the opening service by a lady. (I did not learn her name). Mrs. Ripley has served the society for the last seven Sundays. Her guides have given very able lectures. Mrs. Ripley has, during the different weeks, aside from her regular evening engagements, given several parlor circles for the benefit of the society. She has labored earnestly and faithfully in the cause of truth and advancement of Spiritualism. This is the third engagement of Mrs. Ripley with the first society. The service of Mrs. Ripley and her guides have been very much appreciated by the society, and can highly recommend her and her guides in the advocacy of the spiritual philosophy and its truths.

Mrs. Kate Stiles, the noted speaker and test medium of Boston, Mass. will serve the first society of Spiritualists at the Temple, Prospect Ave and Jersey street, during the month of December.

Harmony Circle Society, Chas. Hulbert president, holds meetings at Sterling Hall, 374 Connecticut St. every Sunday evening. Lecture and spirit messages are given by the guides of Mr. Hulbert.

Mrs. Ripley and her guides conducted the service Sunday morning, Nov. 27 at First Spiritual Temple. After the lecture, Mrs. Ripley being present, was called upon to make a few remarks and responded with a few well chosen and appropriate words for the occasion.

Mrs. Ripley and her guides gave a parlor circle Thursday evening, Nov. 24th at the home of Mr. and Mrs. Ey, 204 York St., for the benefit of the First Society. Good results were obtained.

Wednesday evening, Nov. 30th was the closing of Mrs. W. Ripley's engagement with the First Society at Temple. The guides gave a few well chosen words in the interest of the occasion, then descriptive readings and spirit messages were given to those present. Mrs. Jennie Hagan-Brown was present and made some timely remarks in the interest of the cause, also an impromptu poem from subject by the audience, which was listened to with much interest. Mrs. Ripley has served the society six weeks, laboring very earnestly and faithfully. Mrs. Ripley and her guides have given good satisfaction, and societies desiring a good speaker in behalf of Spiritualism and the cause of truth, will do well to engage her.

Mental and Moral Education

"I notice that Spiritualists make a distinction between the mental and the moral in educational matters. I thought one implied the other," said an investigator to an elder in the cause.

"Yes," replied the latter, "a purely scientific education makes the Materialist. This is synonymous with intellectuality or mind culture. Moral culture means spirituality. Thru the latter we learn to understand our duties towards one another; the effect of natural laws on the inner life—its spiritual effect; the result of encroaching on the same; and how to live in accord with these laws to become the recipients of a higher wisdom, and lay the foundation for moral or spiritual health—happiness without material aid."

Opposition is necessary to uphold the truth for those in power.

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LIGHT FROM EVERYWHERE



This department is conducted to enable Spiritualists and Public Workers to keep in touch with each other and with the work. Send us notices of your engagements or any other items of interest. Officers of societies, send us reports of your meetings, entertainments, what speakers you have, your elections, reports of annual and other business meetings, in fact, everything you would like to know about other societies.

Write reports with typewriter or plainly with pen and ink. Never use a pencil or write on both sides of the paper.

Make items short and to the point. We will adjust them to suit the space we have to use. A weekly notice of your meetings written on a postal card would look well in this column.

Always sign your full name and address to every communication; not necessarily for publication, but as a guarantee of good faith, "correspondent" or "subscriber" gives us no clue to the author. The printed article can be signed that way if you wish it but we must have your name for our own information.

Manuscripts will not be returned unless stamps are enclosed for return postage. If not used they will be retained thirty days and then destroyed. Retain copies of poems as we do not return them if we can not use them.

Suggestions for the improvement of the paper are invited.

THE SUNFLOWER PUBL. CO., LILY DALE, N. Y.

Prof. J. S. Loveland has removed to Los Angeles, Cal.

Mrs. Alice Gehring is in Denver, holding trumpet seances.

Harry J. Moore lectures at Marshalltown, Iowa, next Sunday.

Mrs. Sarah Walters is lecturing and giving tests in Auburn, N. Y.

Mrs. T. N. Jackson of Grand Rapids has been lecturing at San Angelo, Texas.

Mrs. Jennie Hagan Brown can be addressed at Holliston, Mass., for engagements.

Geo. L. Randall of Marion, Mass., is going South on a lecture tour after New Year.

Nellie F. Burbeck of N. Plymouth, Mass., is open for engagements after Jan. 1, 1905.

Dr. J. A. Bailey is serving the spiritual society of Grand Rapids, Mich., for December.

Mrs. Celia Hughes, trumpet medium formerly of Cincinnati, and recently of Chicago, has located at 508 W. 112th st., New York City.

Dr. J. C. Kenworthy of London who, stopped at Lily Dale last summer, is at 4247 Cottage Grove ave., Chicago. Open for engagements.

The tenth annual Convention of California State Spiritualists Association has been fixed for the first of September, 1905, to be held at San Diego.

Mr. Edw. Lentz of San Francisco and Miss Lola Frost of San Diego were united in marriage on the 10th ult. by the noted Spiritualist minister Mrs. J. S. Gillespie.

The New Era Spiritualist Church is the latest Spiritualist Society in Chicago—Rev. Moses Hull Pastor, Services Sunday 10.30 a. m. and 7.45 p. m. Place, Masonic Temple, Hall 412. T. W. Sherck, sec'y.

G. W. Kates and wife are engaged for the following months: December and January, Washington, D. C.; February and March, Philadelphia, Pa.; April, Pittsburg, Pa.; May, Battle Creek, Mich. Their permanent address is Thornton, Delaware, Pa.

Transitions: C. W. Phelps 42, Gablesville, Mich.—J. W. Easlick, 40, Janesville, O.—Charlotte Clark, 75, San Francisco.—Isaac W. Skelton, 74, Venango Township, Pa.—Edw. Curtis, 79, Marion, N. Y.—Lilla May, 36, Waterbury, Vt.—Myrta E. Howe, 35, Painesville, O.

The First Spiritualist Society of Lancaster, Pa., is flourishing under its present board of officers—Geo. A. Kiehl, president; J. K. Hartman, vice; J. L. Brunner, sec. and treas.; and Chris Henry, Mrs. Brunner, Miss Minnie Rheem, Herm Hoch, trustees. Miss Alice M. Rife is the Librarian.

Spiritualists wishing to aid in missionary work are requested to send any copies of spiritual papers in their possession to J. M. White, President of Psychic Research Club, Room 15, Globe building, Pittsburg, Ks. Any tracts or pamphlets or books will be highly acceptable and copies of Banner of Light, SUNFLOWER or Light of Truth especially acceptable. We have bought all we can and here is a good place to send your papers. We will send papers to investigators by request, the person sending the names paying postage and registering the names, address J. M. White, Room 15, Globe Building, Pittsburg, Ks. Jessie S. Pettit Flint of Corvallis,

Oregon, writes: Rev. G. C. Love and wife have at last made the long promised visit to Corvallis. They came Nov. 12th, and left us on the noon train Nov. 21st. Oh! we had a glorious time. Seven lectures, one evening for answering questions and one evening when (to save and help him) I gave the lecture and he followed with tests. The interest in our meetings continually increased, till we could scarcely find seats for all at our last service. Mr. Love presented Spiritualism in a very forceful way, and we think the Bible will be reread, and by the light of reason,—at least there certainly will be a little more common sense used. Mrs. Love is a very sweet singer, and her rich, sympathetic voice added much to our pleasure. This visit was our first treat in foreign spiritual talent, but we hope it will not be our last.

Dr. B. P. McDonald of Goshen Ind., writes that since July last they have been developing in the Land of Goshen a young man as a medium—one who having fine character and standing, as well as a lovely young wife and several children. The medium goes into trance and gives forth some beautiful truths. His wife aids by her benign influence. Besides the inspiration he also obtains physical phenomena. The trumpet was tried and it floated in mid air on first occasion. Since then messages have been given; also independent voices. The medium's grandfather was a learned physician in two schools of medicine, a fine scholar in Latin and Greek, a geologist of note, who exchanged specimens with the celebrated Agassiz on various occasions. He lived many years in Buffalo, N. Y. and enjoyed a large practice. Was an influenced member of the Presbyterian church; but his fearless and deep researches into nature's laboratory opened the way to investigate Spiritualism and in time he became a Spiritualist and that must have been over fifty years ago—We of the little circle of 5, receive many fine and valuable messages from the learned doctor, thru the organism of his grandson.

Mrs. E. D. Montgomery of Buffalo, N. Y., writes: The Sunday evening service at Harmony Circle, 374 Connecticut street, opened with good attendance, both friends and strangers being present. Services opened with inspirational prologue by our pastor, Chas. Hulbert. His Subject for discourse following was, "What we want." The control gave his name as Chas. Lamb, and said: Thoughts have reason. What do we want? What have we now? Do we know substance from the air? Have we constructed our clothes from the angels? We have called the banner of light to usher us into the spirit zone, this the star Merrior shows us ourselves. We are fashioned from our fathers, so are the leaves of the trees, still all fade and droop. Where is the consuming power of the spirit? Is it trifles that float by on wings feed all? We float out on a vast conception of want. Ask what you want, for if you do not you seldom get it. The beggar on the street and the regal queen in her palace, each and all, no matter what station in life, want something. The great philosophers of olden times with their names engraved on monuments of granite, have felt the same want we have. The rich man, living in luxury does not feel want the way the pauper on the street corner does, still one is no more satisfied than the other. We stumble along. Little trifles trip us up. I believe the greatest professors in college in many ways trip oftener than the man in the lower walks of life. His knowledge has grown, but many conditions he knows nothing of. The culture of individuals depends on his environments. We want Spiritualism in our individual life. My friends, you can not sow thistles and bring up wheat, so it is with the world. A community may be strictly religious still you will find tares unintentionally sown. We can only govern what we are. Do we begin a new and actual life from the grave. Has the dissolution of death brought us to a higher force? We are existing fellow mortals; we pass over into the beyond, mourned by those near and dear. Spiritualism has taught us that our friends can and do come back and hold communion with us. So far can the spirit go as impulse can send it. We may wish to send it to Spain, Russia or India. How can it be done? Well, friends, in spirit the actions are the

same. The conditions govern the environments. The want column there in spirit life is the same as here. The spirit friends want to reach the loved ones here. It is well enough to tell of guides and influences, but if they can not guide you what then? If I would offer to guide you and you would not, who would be to blame? Your ship my friends, belongs to you. No rudder will steer it for you but your own. You may not understand my wants, nor I yours, each of us must seek to understand his own wants. Let us earnestly seek to understand each other, spirit and mortal. I have found no hell but my own consciousness, in the world that is to come. We shall know ourselves as we never have here. Did you ever know when you lay down at night to sleep whether you would rise again? Do you realize, dear friends, all there is of yourself is your own consciousness. Let us learn by this, for there is a moral in my talk. Understand our course; understand the truth; that actions tell us what the man or woman is. We must govern our own actions. The flower has life, it blooms, fades and floats away, so does the world.

Experience is a teacher; books may teach but the lines of life tell. Understand the soul of things in their own glorious colors, then let us hasten to view the spirit life of now. Develop the good within us, learn and know how to guide our bark into the right channels, then may we be led in the consciousness of living truths, both now and in the spirit life to come. What we want to know here in the earth life is that the way will be opened up for us if we strive for the highest influences for truth and purity. Ask and ye shall receive.

Youthful Spirit at 80.

Laura C. Morse of Canton, Pa. writes: Enclosed find \$1.00 to renew my subscription. I should greatly miss your paper with much that is interesting as well as instructive. The news from Lily Dale I am always anxious to see, as it has not been my good fortune to visit that mecca of light but once since the good spirits and mortals combined, said: "Here shall we build a temple." Your firm, unwavering faith in all things that uplifts humanity, seems to be the key-note of your paper. Would that I could send dozens of subscribers for your Thanksgiving. As it is, I am on the down grade of life; shall soon reach the eighties if body and soul remain friends.

For half a century I have resided in a town where now six orthodox bells send out weekly vibrations of so-called religion. They have changed somewhat in tone as the years have passed, for now the Presbyterian bell claims that Jonathan Edwards believed infants would be happy. The Methodist bell says John Wesley did not find the furniture topsy turvy at Ephworth when he reached home from church, caused by some unseen power. The Baptist bell exclaims with much feeling: Adoniram Judson, the missionary to Burmah, never had a daughter Abby who was a Spiritualist lecturer of great ability. Then the Dicle bell is sure Alexander Campbell, the founder of their faith, never did believe baptism a saving ordinance. Then we catch the loud ringing of the Catholic bell, saying it must be a mistake that Father Chiniquy was a priest fifty years and then renounced the faith. Lastly, the Episcopal bell says Henry the eighth did not leave the first wife Catherine, when the Pope said he should not, and have little differences with four or five wives later on while he was building the platform of the Church of England. Yet should this old world slightly tip from its accustomed swing, and go to pieces, I shall be the same, waiting to go to those so dear to me. The world would indeed be a blank without this faith that has cheered me for many years.

May prosperity ever shine over the City of Light, and your paper prove a ray of sunlight to the great multitude for years to come.

The skeptic who stands aloof and says "Let the spirits come to me," and does nothing further to give them an opportunity, does not want to be convinced. The honest seeker will inquire how to form a circle at home, and open the way for spirits to manifest. The best results are always obtained at the home circle, the seldom given to the press for publication.

Ancient inspiration taught an eye for an eye, but the modern teaches charity. Many cling to the old doctrine as a child to its mother, and notably those who claim to possess the only true religion.

VOICES OF THE MORNING.

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D. A. V. & P. R. R.

(Central Standard Time.)

One hour slower than Eastern Time.

No. 1	No. 2	IN EFFECT NOV. 27, 1904	No. 3	No. 4
A. M. P. M.	A. M. P. M.		A. M. P. M.	A. M. P. M.
7:00 5:00 Lv.	Dunkirk	9:25 4:00		
7:10 5:10 Lv.	Fredonia	9:37 4:08		
7:19 5:14	Laona	9:45 4:16		
7:29 5:24	Lily Dale	9:53 4:24		
7:40 5:42	Cassadaga	10:01 4:32		
7:51 5:49	Moons	10:09 4:40		
8:00 5:57	Bluciville	10:17 4:48		
8:09 6:06	Gerry	10:25 4:56		
8:16 6:16 Lv.	Falconer	10:33 5:04		
8:26 6:21 Lv.	Jamestown	10:41 5:12		
8:36 6:31 Lv.	Falconer Junct.	10:49 5:20		
8:48 6:43	Warren	10:57 5:28		
8:59 6:54	Titusville	11:05 5:36		
9:10 7:05				
A. M. P. M.			A. M. P. M.	

SUNDAY TRAINS.

Leave Titusville 7 a. m., Falconer, 9:21; Lily Dale, 10:00; arrive Dunkirk, 10:36.
Leave Dunkirk 3 p. m., Lily Dale, 3:33; Falconer 4:17 p. m.; arrive Titusville 6:35 p. m.

Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

Visitors to Lily Dale from the east and west can make connections with D. A. V. & P. trains at Dunkirk, Falconer, Warren and Irvinette. 92-1yr

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Beaver Falls, Penn., Nov. 10, 1903.
"As my month is nearly up I send for another month's treatment. The day I took your medicine I measured 36 inches around my abdomen and today I measure 33 inches. So I have lost three inches in three weeks. I don't think that is bad. I am very short so you see that is a big weight for me. I feel sure you can cure me and I will be so glad I got you wishing when I began your treatment but now I do it myself. I had such a craving appetite I could not get enough to eat but now it has all left me. I will close asking you to send the medicine soon to Mrs. Ella Kora Price,
2538 Eighth Ave., Beaver Falls, Pa."

Ventura, Cal., July 2, 1904.
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BY MRS. MAY A. PRICE.

It may be interesting to some to learn the good that is being done in various ways to lift up the souls that are held in darkness as a result of the life they led while in the mortal condition. We may not all see conditions alike; may not all be taught alike by our spirit teachers, for no one can learn all the truths; but on this one point many do agree that there are many spirits who are held in bondage by ignorance of the laws of their life, ignorant of how to make use of their opportunities, are growing in darkness, looking backward at the past, facing in retrospection its acts and the results of those acts. The honor of some is so great that they are fascinated by it and can not see that life holds a condition for them to redeem their own soul, to make restitution to some one, for the harm they have brought into other lives, for the harm they have done themselves by letting the lower nature, instead of the higher nature influence their acts. Some of our Spiritualists object to forms of ceremony in any way, and while to some people it is useless, to others it is a blessing. And when we consider all the results of influences of mental laws, it is well not to condemn any thing that helps to give light to lift a soul nearer the divine in themselves, and place them in touch with sweet, helpful influences from the higher spirit world. I had, through my clairvoyant powers, quite an object lesson recently. Being a member of one of the Good Templar lodges of Washington, I have listened week after week to the instructions given during the initiation ceremony. Simple as they are, there is a wonderful influence going out from these lodges that no one can estimate, because of these ceremonial conditions.

When the lodge is requested not to whisper or otherwise disturb, and thus destroy the impressiveness of the occasion, when fifty or a hundred people concentrate their mind on such thoughts as are given for the purpose of teaching temperance

the purpose of teaching temperance principles, a right living in accord with nature's laws, and reaching out a helpful hand to lift up the fallen and save others from falling there goes forth through waves, vibrations of influence that reach and touch some soul consciousness in mortal life, but the aid of those in the spirit world is greater, and could all those who are interested in this work, see as I do the spirit guests, and hear the reason of their coming they would not deem their work of slight importance, and at a recent meeting I noticed as the lodge was called to order, two spirits walking down the hall. I at once decided to watch and learn who they were, and why they were there. After presenting themselves to the chief templar they turned back and became aware that I saw them, and gave me pictures mentally produced on the atmosphere, illustrating their past life which still haunted them. One was a man of middle life, well built, and made to do his work in life manly and well, but he had failed because the laws of influence had led him downward, not upward. God does, through laws of nature, lead into temptation, the laws of inherited appetites and propensities of mental suggestion from both mortal and spirit plain of life, through mental laws lead upward or downward, just as we put ourselves in relation to the law, and reach out for guiding influences, just so much the law which is God expressed in power of natural cause and effect, leads into temptation or gives power to meet the conditions of life and rise superior to degrading powers, and master all that is detrimental to the unfolding of the higher soul nature.

Thus this man had fallen, failing to conquer an inherited or cultivated appetite for liquor, failing to dominate a hasty temper, also inherited through laws of nature, he had, while partially intoxicated, given way to passion, and struck the wife he had promised to cherish and protect. They built the picture for me to see, as mental laws were bound to produce the thoughts of passed conditions as a reality for them to live over again. I saw the wife fall, the blood streaming from her temple, saw her as dead from the blow, but carried in his arms to a bed in the home that had been

theirs. Then I saw her, a young woman in rags and poverty, for he had fled, believing he had killed her, but she had escaped death to toil on with the young children, to procure the needs of life. But the needs were greater than her strength, and one by one they had passed to the spirit world.

He then told me of his own sad fate. In a mining town he had still indulged the appetite that had been his curse, and driven him from home and all that life held dear, still given rein to the temper which was uncontrollable when the brain was crazed with alcohol, and he had struck a man, and in turn been struck down, his soul sent to find what life held for him beyond the grave. The three children, husband, wife and her father, an old man who had been sadly trying to aid the others to find peace and light, to outgrow their passed misery, took their seats around the altar which stood in the center of the hall, remarking as they did so: "The altar is the seat for those who would learn. We seek light, have been drawn here because good work is being done to raise the fallen and save the drunkard as well as his family from misery. We came because of good words spoken by a brother, explaining the hope that emanates from here, that peace may be found even for the erring. We have felt the thoughts of spirit forces drawing us to you here tonight, and we would listen to the words of comfort and help from mortal lips as well as from those higher teachers who are inspiring you in your work."

These spirit people, as real to me as those in mortal condition, sat during the meeting around the altar, or stood with head bowed reverently during the ceremony of initiation. When the chaplain read the prayer it seemed to fall like a sweet fragrance of incense upon their minds. Coming as it did, from the lips of a sweet, young girl, whose pure, young life expressed so much of the divine life within her, that the words of even that short, formal prayer, seemed to take them into the atmosphere of the loving father, and teach them that higher life was theirs to attain, and that higher laws was for them to use to reach the plain where innocence and purity stood side by side with those who had come up through great tribulations. And all might join in a work to redeem the past and blot out the sad remembrance that had darkened the lives of all.

Washington, D. C.

Deep or Divine Breathing.

BY PROF. J. GREGORY, M. S.

It is the aim of this article to interest at least a few earnest seekers after truth in deep or divine breathing or breathing-in. Deep breathing holds out to mortal man a panacea for all his ills. By correct breathing we open up our respiratory organs thereby preventing catarrh, consumption etc. Suffering as I did from nasal catarrh for twelve years, trying every known remedy, and finding no relief I found in deep breathing a sure relief. Breath is life, the more full the breath the more fuller the life. We should breathe deep so as to carry the breath of life to all parts of the lungs. The majority of earth's mortals do not breathe correctly. They only carry the breath to the upper portion of the lungs, leaving the lower portion laden with dead matter. Where if you breathe deep you carry the breath of life to all parts of the lungs. Breath came direct from God, it was given to man at the original creation. Not until the Lord breathed into man's nostrils did he (man) become a living soul. The air we breathe is richly laden with oxygen and when we breathe correctly we carry oxygen to our lungs, thereby invigorating our entire system. As you walk the street or highway you can draw in great draughts of this elixir of life. It is free, wafted to you from every hilltop. Deep breathing is your birthright, given you at the original creation. Any earnest seeker after truth wishing further information on the subject may obtain same by sending 10 cents to pay for time and stationary. Breath is life. Peace be unto thee. Pauline, S. C.

It is better to sacrifice a little individuality than quarrel over a trifle. The victor is always the vanquished in spirit, when self-righteousness is the motive power, for this contracts the soul while generosity or liberality expands it.

STEPPING STONES.

Faith in a God Principle Not A Fallacy.

Ephemeral as is the thought of to-day, great beauty can be perceived therein, and yet greater responsibilities awakened by contemplation of the causes of this proneness of the present time to reject all known hypothesis, and erect new theories for the guidance of the human mind.

To my mind the gravest of all these tendencies, is that of lax ideas concerning the spirit force called God. To some it may bring no permanent harm, to throw them into a system of ethics, pointing toward materialism. For that mind, or minds, may be so thoroughly endowed, with the inherent faculties tending to elevate and steer clear of the breakers that through the troubled waters break over them, still will all be well with them, for their souls are impregnable to aught that will defile, or lead astray. But brother, think deeply, and counsel deeply with thyself, and weigh all possible effect, before you rob your fellow-man of a guiding star, whereby he may guide his bark in safety to a haven of rest.

Question not what may be the lodestone that keeps thy brother-man in the path of rectitude, and leads him away from the evil conditions of life.

Let good come through whatever avenues it may. Do not tear down the beautiful structures that helps the hampered soul to see the light of hope and seek the way that leads to life.

Do not understand me to say that the germ of life is ever blasted, but oh, so sadly warped and retarded that in its mental anguish, we well might say, lost.

As to the God question, we would say for the help and guidance of those who reason, out and beyond the old theologian deity, that all spirits, wise and true, teach us of a divine force, creative and intelligent, whose well-spring is inexhaustive, and whose love encompasses all things.

Not personal in human guise, else finite, not revengeful, else not love. Not exacting, not mindful of personal things, hence not to be held responsible for the petty trivialities of life on the material plane.

To know all concerning the force called God were impossible, or to be infinite. To grow in wisdom concerning this power, is to pursue wisdom's course. To create within, grand and sublime ideals, is to lift the soul, and advance spiritually, nearer and nearer the goal of good, which is the grandest, noblest and most to be desired goal of all.

Lift your fellow-man by whatever claim will most surely bring him on and up to a higher standard. Let him know that you are a fit teacher by and through your own effort, to be that which you strive to help him to attain.

First and foremost in the good work, let him know of your nearness to the angel world.

Let him feel that he too may clasp hands, (as it were) with loved friends and guardians. Let him feel the waves of inspiration drift over him until he shall feel satisfied that all is well, with loved and gone, feel that the doors have been opened, and the glad messages are wafted to him over chords of love, and that in the coming time, he too, may taste the joys of life, in the great beyond, where physical infirmities are not, and where life may be truly sublime, and grandly beautiful.

Make each day so helpful to your brother-man, that a step may be gained on the gleaming ladder to immortal beauty. Thus will life on the material plane, have been rightly used, and no regrets, or hindrances be yours, when material experiences are a thing of the past.

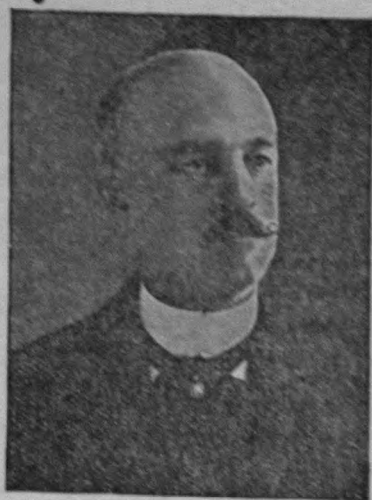
Waft to the unseen shores your heartfelt prayers, and your petition shall have lifted you, by its own strength, and the power of the angel world, to help you.

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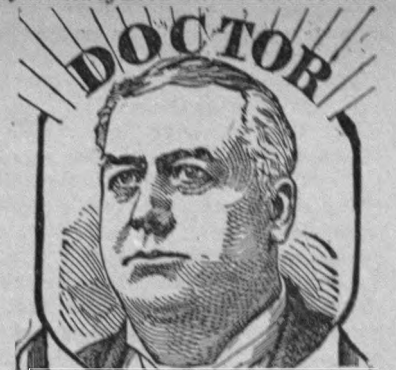
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